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Presiding Bishop delivers protest statement
to South African Consulate

DPS 89143

In the wake of elections in South Africa that deprived that country's majority population of any part in the political process, Presiding Bishop Edmond L. Browning of the Episcopal Church wrote a letter of support to Archbishop Desmond Tutu and delivered a strongly worded protest to the South African Consulate in New York.

The meeting at the consulate was an open discussion during which the Presiding Bishop reported on his visit last May to southern Africa to Ambassador Pieter Viljoen, who heads the consulate. The two met at the Episcopal Church Center before the trip and decided a follow-up conversation would be helpful. Browning left the statement with the ambassador at the end of the session.

"Once again a wave of violence has been unleashed in South Africa that fills moral men and women everywhere with outrage and indignation," the statement began. "The disenfranchised black population have sought to use the only avenue open to them to protest against the tyranny of apartheid. The government has responded with the worst political violence in South Africa's history," Browning said.

The letter to Tutu coincided with a mass protest march by church anti-apartheid leaders today, during the opening of the South African Parliament, which elected F.W. de Klerk as president. To reinforce his solidarity with the South African church leaders and emphasize his long-standing commitment to end apartheid, Browning wrote: "Our hearts are with you as you gather today to protest yet another formal institution of a government in your country that excludes the overwhelming majority of South Africans from political participation solely on the basis of race. We stand with you for justice and truth. We grieve and mourn with you when you are

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terrorized, brutalized, and killed. Your pain is our pain. Your pain is the pain of God."

During the protests leading to the election, the Presiding Bishop was in regular telephone contact with Archbishop Tutu, assuring him of the constant prayers of Episcopalians in the United States. The churches in South Africa led the campaigns in opposition to the election and to protest deaths at police hands.

The government backed away from a confrontation and agreed to allow Wednesday's protest march through Cape Town, the first to be permitted in three years and the largest in 30 years. A government source said the face-saving formula was worked out through indirect talks between de Klerk and church leaders.

Browning pointed to the arrests of "nonviolent advocates of change, including the Most Reverend Desmond Tutu, Archbishop of Capetown, and his wife, Leah." Police also searched the homes and offices of the bishops of Johannesburg and Pretoria and "desecrated St. George's Cathedral in Cape Town," Browning added.

The Presiding Bishop challenged the statements of de Klerk who is contending that "South Africa on standing in the threshold of unprecedented reforms." Browning said he is convinced by Tutu and other religious leaders that "a government that takes recourse to rule by violence has lost all legitimacy and authority."

Browning said that the "most constructive course open to de Klerk" would be to end the four-year state of emergency, free political organizations, repeal the acts undergirding apartheid, release political prisoners, and initiate negotiations with leaders of the African National Congress and the United Democratic Front. Unless the new president takes such actions, he "can expect that South Africa will be further isolated through economic, financial, and political pressures from the rest of the civilized world," Browning said.

Instead of a mandate, de Klerk "has been offered the historic opportunity and responsibility to banish the scourge of racism and

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repression from his beautiful country," Browning continued. "We in the Episcopal Church would urge Mr. de Klerk to act courageously, and we send him the assurance of our prayers."

Accompanying the Presiding Bishop were Canon Burgess Carr, partnership officer for Africa; Diane Porter, deputy for public ministry in the national mission office; and Bishop Furman Stough, senior executive for mission planning.

For further information or requests for interviews, contact Jim Solheim or Jeffrey Penn at the news office.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

September 12, 1989

Statement by the Most Rev. Edmond L. Browning,
Presiding Bishop and Primate of the Episcopal Church, USA,
on South Africa

DPS 89144

Once again a wave of violence had been unleashed in South Africa that fills moral men and women everywhere with outrage and indignation. The disenfranchised black population have sought to use the only avenue open to them to protest against the tyranny of apartheid. The government has responded with the worst forces and vanguards of wildoeke -- "right-wing vigilantes" -- have descended on the townships with old-style brutality and repression, brutishly whipping, clubbing, tear-gassing, spray painting, and shooting unarmed men, women, and children, and arresting the nonviolent advocates of change, including the Most Reverend Desmond Tutu, Archbishop of Capetown and his wife, Leah. They have searched the homes and offices of the bishops of Johannesburg and Pretoria and desecrated St. George's Cathedral in Cape Town.

I feel a fatal ambiguity in the statements of Mr. de Klerk, who wishes the world to believe that South Africa is standing on the threshold of unprecedented reforms that will allow blacks to participate in determining the political future of their country. I am persuaded that Archbishop Tutu and the other religious leaders involved in the "Defiance" and "Stand for Truth" campaigns are right in pointing out that a government that takes recourse to rule by violence has lost all legitimacy and authority.

In the circumstances, I believe that the most constructive course open to Mr. de Klerk is one that would have him, upon assuming the presidency, declare immediately an end to the state of emergency;

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unban all political organizations; repeal all legislative acts that undergird apartheid; release all political prisoners and detainees; and initiate negotiations with leaders of the African National Congress (ANC) and the United Democratic Front (UDF), who have legitimacy among the oppressed peoples.

Barring such clear and irreversible actions, Mr. de Klerk can expect that South Africa will be further isolated through economic, financial, and political pressures from the rest of the civilized world.

Mr. de Klerk has not been given a mandate in this election. Instead, he has been offered the historic opportunity and responsibility to banish the scourge of racism and repression from his beautiful country.

We, in the Episcopal Church, would urge Mr. de Klerk to act courageously, and we send him the assurance of our prayers.

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Request by traditionalist parish in Texas
for episcopal visitor is denied

DPS 89145

The lingering debate over the interpretation of the Episcopal Visitors Resolution passed by the church's General Convention last summer has been sharpened by a request from a traditionalist Texas parish for a traditionalist bishop from a neighboring diocese.

It began with an invitation from a rector in the Diocese of Dallas for Bishop Clarence Pope of the Diocese of Ft. Worth to celebrate mass and confirmation on September 3. Bishop Donis Patterson of Dallas denied the request and challenged the rector's interpretation of the Episcopal Visitor's Resolution. The resolution was intended to provide an option for those parishes who object to the episcopal ministry of a female bishop to request a male bishop, even if that bishop came from another diocese.

The Rev. Tim Church, rector of the traditionalist Holy Nativity Church in Plano, Texas, wanted Bishop Pope, elected president of the Episcopal Synod of America at its organizing meeting in Ft. Worth in June, to cross diocesan lines. In one of its more controversial decisions, the synod said it would minister to traditionalist parishes in the Episcopal Church with the permission of diocesan bishops, if possible, but threatening to enter other dioceses without that permission, if necessary.

"Under no circumstances in this case will I authorize or permit Bishop Pope to exercise his office and ministry in this diocese," Bishop Donis Patterson wrote to the rector. He also rejected the citation of the Episcopal Visitors Resolution as "not a valid or justifiable reason for the presence in your parish of Bishop Pope or any other bishop exercising episcopal ministry in this diocese without my consent." Bishop Patterson said the House of Bishops meeting in Philadelphia (September 23-28) will examine the resolution "in light of the Eames Commission Report" and the Episcopal Synod of America. Because of the "great sensitivity" of the issue, the bishop

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said it was "paramount that no action be taken at this time that will undermine these coming discussions." He reminded Father Church that the Plano parish is on his regular visitation schedule and that he had not been notified that a class was ready for confirmation.

In a letter to clergy of the Diocese of Dallas, Bishop Patterson shared his correspondence with the parish and Bishop Pope, calling all clergy and laity in the diocese to a special Sunday "of intercession and prayer for church unity on September 17." Bishop Pope said that he was "embarrassed and disturbed" by the controversy and that the whole matter was overblown. He said Bishop Patterson's letter was "unnecessarily sharp," adding that he "had nothing to do with inaugurating this." Pope said in newspaper interviews, "It was a very simple thing, and I had no part in initiating it. Of course, I would go if Bishop Patterson gave permission." Pope said he would not accept the invitation in the face of Patterson's rejection.

"I am greatly disappointed by your decision, both because it will be perceived as pastorally insensitive to the needs of our congregation and because it may deeply damage the future of the unity of the Episcopal Church," Father Church said in a letter responding to Bishop Patterson's denial of his request. The rector asked that the request be forwarded to Presiding Bishop Edmond Browning, as allowed by the Episcopal Visitors Resolution. The rector and vestry of the Church of the Holy Nativity also wrote to Browning on August 20 asking him to intervene, charging that Bishop Patterson's denial "is without reasonable cause and founded on a desire to cause damage to the reputation of traditionalist parishes" and that the bishop's response "demonstrated his lack of devotion to his office as an instrument of reconciliation and sign of unity within our diocese and with others in the Episcopal Church."

The letter to Browning continued: "Our greatest desire is to obtain the pastoral care of a bishop who has publicly demonstrated himself to be supportive of the ancient teachings of the Apostles. We

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believe that the Episcopal Synod of America provided us with an opportunity to live together within the Episcopal Church even though we have overwhelming differences."

The letter said the Episcopal Visitors Resolution was endorsed by the meeting of Anglican Primates last summer in Cyprus and therefore "was a great and weighty sign of hope for traditionalists. We received it as an indication that the whole of the Anglican Communion shares with us in a deep desire for peace and unity in our church." The letter concluded that Bishop Patterson's response "exacerbated the crisis rather than responding with enthusiasm when he was given an opportunity to participate in fostering peace in our church."

It is expected that the issue will become an important part of the discussion at the House of Bishops meeting in Philadelphia where a major presentation is scheduled on the report of the Eames Commission.

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Unity of the Episcopal Church major concern of House of Bishops meeting in Philadelphia

DPS 89146

The agenda of next week's meeting of the House of Bishops will address some of the most controversial issues facing the Episcopal Church -- and how the bishops deal with the issues may affect the unity of the church for years to come. Almost 200 bishops have indicated they will attend, making it the largest House of Bishops meeting in the history of the church.

The bishops will spend several days discussing the Eames Commission Report on Communion and Women in the Episcopate, established at last summer's Lambeth Conference of the world's Anglican bishops. The report, named for its chairman, Archbishop Robin Eames of Ireland, recommended steps that the Anglican Communion could take to preserve peace and unity in the event a woman were elected to the episcopate. Shortly after the commission was appointed by the Archbishop of Canterbury, the Episcopal Diocese of Massachusetts elected the Rev. Barbara C. Harris as suffragan bishop.

Last June, the traditionalists in the Episcopal Church met in Ft. Worth, Texas, and formed the Episcopal Synod of America (ESA), a "church within a church." Traditionalists object to what they perceive as trends in the Episcopal Church that are distancing it from more traditional values and theology. The election of a woman bishop was described as "the last straw," prompting the Evangelical and Catholic Mission to call the Ft. Worth meeting.

The Eames Commission report will be discussed on the first day of the House of Bishops meeting, following a presentation by Bishop Mark Dyer of Bethlehem and Dr. Mary Tanner, members of the commission. The concerns leading to the formation of the ESA will also be presented by Bishop William Wantland of Eau Claire, who participated in the formation of the ESA.

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The issues will be discussed in small groups (closed to the press) and may form the basis of a pastoral letter the bishops will issue at the end of their meeting. The draft of that letter will be presented to the final plenary on Thursday afternoon.

(Press alert: Bishop Dyer and Dr. Tanner will be available to the press on both Saturday and Monday.)

History will also be on the agenda at the Philadelphia meeting. It will be the 200th anniversary of the founding of the House of Bishops -- in Philadelphia. In 1789, American Anglicans were emerging from a period of disarray following the Revolution. At the General Convention in 1789, the church adopted a Prayer Book and Constitution that gave shape to the doctrine, discipline, and worship for the first free and independent church of the Anglican Communion outside the British Isles--a church organization destined to be a model for other churches in the future.

One of the most significant changes since the formation of the House of Bishops will take place in this anniversary year. For the first time a woman--the Rt. Rev. Barbara C. Harris of Massachusetts--will take her place.

(Press alert: Harris may be introduced with several other new bishops of the church at a press conference Friday afternoon at 5:00 P.M. in the press room of the Sheraton Society Hill. Presiding Bishop Edmond L. Browning and Bishop Herbert Donovan, secretary to the House of Bishops, will outline the agenda for the meeting.)

On Sunday, September 24, the bishops will gather at historic Christ Church, scene of the House of Bishops meeting 200 years ago, for a Eucharist.

(Press alert: The Presiding Bishop, the Rev. James Trimble, rector of Christ Church, and Bishop Allen Bartlett, bishop of the Diocese of Pennsylvania, will be available immediately after the service for a photo opportunity and brief comments on the history of the occasion.)

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Another major item on the agenda is a report on "Excellence in Ministry," on Wednesday morning. A steering committee has been studying efforts to strengthen the ordained ministry of the Episcopal Church for two years. The committee will argue that the church "is standing on the brink of a tremendous renewal and must respond to God's call for faithful and dedicated transformation." The study, funded by the Episcopal Church Foundation, concluded that there is considerable confusion about the role of priests in the church and that the relationship between bishop, clergy, and congregations "needs strengthening and clarification."

Press room will be available at the Sheraton Society Hill (telephone 215/238-6000, ext.7173/7243.)

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New, inclusive-language liturgical texts
available for study

DPS 89147

The Standing Liturgical Commission (SLC) has announced the publication of Prayer Book Studies 30--The Supplemental Liturgical Texts and its companion, Commentary on Prayer Book Studies 30. The new supplemental texts will provide Episcopalians with the opportunity to explore inclusive language for liturgies.

A resolution from the General Convention of 1988 directed that the supplemental services be made available to the church "no later than Advent 1989" following a year of consultation between the SLC and the House of Bishops' theology committee. "That consultation," said the Rt. Rev. Vincent Pettit, chair of the SLC, "with the discussion and debate among theologians, liturgists, and writers, proved to be extremely valuable for the commission and the bishops alike."

In addition to the theology committee and the SLC, the texts have been evaluated throughout the church at 40 sites, "including all the seminaries and houses of two religious orders," said the Rev. Sarah Motley, coordinator of the SLC's committee on inclusive language in the liturgy.

When members of the commission began talking with ecumenical friends, "we found ... that the English Language Liturgical Consultation (an ecumenical group representing all the English-speaking communions that hold texts in common) was already reviewing all the common texts at the same time as our work. In the liturgical world a great deal of conversation is going on about inclusive language in liturgical texts," said Motley.

The consultation process resulted in further revisions to the original texts that were presented to the General Convention. In the new version, the two eucharistic rites have been made into one rite with two prayers, and wording changes have been made in the eucharistic prayer, prayers of the people, and postcommunion prayers.

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After the revised texts are presented at the House of Bishops, a further stage of study, evaluation, dialogue, and discussion will take place between October 1989 and May 1990 throughout the church.

"This is the time for the dialogue and discussion that the commission has been looking toward for over three years," commented the Rev. Canon Lloyd Casson, convener of the committee on supplemental liturgical texts. "Now the whole church will be able to help us perfect the rite--help us honor and expand our Anglican liturgical tradition."

The next evaluation process will include close contact between diocesan bishops and the SLC. Parishes will receive evaluation forms to respond to the supplemental texts, and the responses will be collated and analyzed by a research group from Hartford Seminary before they are returned to diocesan bishops.

"These books represent hours of work by many people, but more importantly, years of prayer on the part of many Episcopalians who will find in them services and reference materials pointing the way to a wider and deeper life of prayer," said commission member Sally Bucklee. "The more who can participate in the evaluation, the better."

Because of the ongoing development of the texts, the commission is urging all dioceses and parishes ordering Prayer Book Studies 30 to plan carefully for its use. "Education is essential," emphasized the Rev. Joe Russell, developer of the education program for the texts. "We have provided a course and background materials in the Commentary on Prayer Book Studies 30 that can be used at diocesan or parish study days, to help train lay leadership for contributing to the evaluation process, and for any number of educational opportunities." The commentary contains chapters on liturgical and theological background, biblical references and other notes on sources for the texts, a three-session education program (with a parallel program for children), and guidelines for use of the texts in parishes.

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The entire evaluation process for the new texts will be a valuable way to get people talking about theology, according to Motley. "It will provide people the opportunity to ask questions about what we are doing in church: 'What does our language say about the God we worship?' And, 'Who are we in relationship to that God and to each other?'" she said.

A second, expanded and detailed education program, Recovering Lost Tradition, has also been developed for retreat, Sunday forum, evening class, and Saturday workshop formats.

Prayer Book Studies 30--The Supplemental Liturgical Texts and Commentary on Prayer Book Studies 30 are available from the Church Hymnal Corporation at the Episcopal Church Center in New York City; telephone 1-800-223-6602.

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World Council of Churches Central Committee meets in Moscow, pushes for reorganization DPS 89148

The 158-member Central Committee of the World Council of Churches (WCC), meeting in Moscow in July, set up a committee to reorganize the ecumenical agency's program. WCC General Secretary Emilio Castro emphasized that the proposal was for "reorganization not restructuring," offering an opportunity to those attending the next WCC Assembly in Canberra, Australia, in 1991 "the freedom and flexibility to respond to its challenges."

During discussion of the proposal, Castro said that the current lack of coordination of WCC activities meant that neither he nor the Central Committee has been able to set priorities because there are too many "decision-making centers." He added, "What we need is the capacity to operate at a central level without killing creativity."

The resolution also asked Castro to "develop a process of consultation on the common understanding and vision of the WCC; the relationship of the WCC to its member churches; and the relationship of the WCC to nonmember churches and other Christian groups."

The search for "more realistic structures and a more appropriate way or style of working" is part of the wider issue of the role of the WCC, according to the WCC's moderator, Heinz Joachim Held of Germany. Among the difficulties in the relationship of the WCC and its member churches, Held identified differences in how "churches perceive political responsibility, their understanding of the kingdom of God," and implications for Christian ethical behavior. He added that the churches are seeking ways to couch worship in language that reflects their understanding of the role of women and men in the church--"without contradicting the tradition of the ancient undivided church that we all recognize."

DPS 89148/2

The Central Committee took special note of its setting by interspersing its deliberations with a wide-ranging discussion of the dramatic changes taking place in Soviet society. Besides attending an Orthodox commemoration in Zagorsk on the feast of St. Sergius, founder of the monastery, and a eucharist at Moscow Baptist Church, participants broke into smaller groups for visits to local parishes.

At a reception at the Kremlin, Soviet Prime Minister Nikolai Ryzhkov paid tribute to "religious believers and clergy" for their support of the renewal of Soviet society and praised the WCC's emphasis on justice, peace, and the integrity of creation.

Leaders from the six Soviet churches that belong to the WCC (Russian, Armenian and Georgian Orthodox and Baptist, Lutherans in Estonia and Latvia) called attention to the effect of glasnost on church life. Patriarch Pimen, senior church leader in the Soviet Union, said the church "not only supports the efforts of the government and of all the forces coming out for changes in our society, but also sees in this challenge her future and new prospects for Christian witness." Pimen added that the attitude toward the church in much of society has improved and that, while church and state are separate, church and society are not. Church-state relationships have taken "an exceptionally favorable course," he said, offering "new opportunities for religious life, witness, and service" in a secularized society and greater access to public mass media.

During its nine-day session, the Central Committee expressed itself on a number of pressing international issues. The committee

- expressed concern for the fairness of upcoming elections in Namibia;

- asked banks not to help South Africa reschedule its foreign debt;

-more-

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- urged churches to press for an international peace conference on the Middle East and to ask governments to urge Israel to halt new Jewish settlements in the occupied territories and dismantle existing ones;

- appealed for a halt to hostilities in Lebanon;

- recommended that the WCC monitor the human rights situation in Romania;

- adopted a major policy statement on the reunification of Korea;

- reaffirmed its support for the WCC World Convocation on Justice, Peace, and the Integrity of Creation next March in Seoul;

- called for a study of moral, theological, and legal issues related to the death penalty;

- endorsed a World Summit for Children, initiated by the United Nations International Children's Emergency Fund (UNICEF); and

- approved in principle WCC participation in a new Ecumenical News Service in cooperation with other ecumenical organizations.

captions for photos

(89148/1) WCC Central Committee members and Russian Orthodox Church leaders celebrate the Eucharist at the Moscow Baptist Church. The Baptist congregation is the largest in the All-Union Council of Evangelical Christians, one of the six USSR-based members of the WCC. (credit: WCC Photo/Peter Williams)

(89148/2) World Council of Churches General Secretary Emilio Castro greets Russian Orthodox Patriarch Pimen during the Central Committee meeting in Moscow. (credit: WCC Photo/Andrea Cano)

(89148/3) Presiding Bishop Edmond L. Browning presents a check for earthquake relief to His Holiness Vasken I, Supreme Patriarch and Catholicos of All Armenians. The check for \$280,000 was the second gift from the Presiding Bishop's Fund for World Relief. (credit: Barbara Braver)

###

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Anglicans in Australia fail to approve
women as priests

DPS 89149

In a third attempt in recent years, the Anglican Church of Australia, meeting at General Synod last August, failed to adopt a canon to permit the ordination of women as priests, prompting speculation that some dioceses might ordain women without the permission of the General Synod.

Passage of the measure required a 75 percent majority in each of the three houses meeting at the synod. Results showed that the House of Bishops required 15 votes for passage and received 14; the clergy needed 68 and received 52; and the laity needed 69 and received 51.

In previous action, the synod had passed, by a show of hands, two separate resolutions that pointed to the continuing tension within the church over the issue of women's ordination and offering proof that the issue is far from settled.

A clear majority of the synod had accepted a resolution affirming the ancient authority of a diocesan bishop to ordain "canonically fit" deacons to the priesthood--a resolution that would include women. A second successful resolution recognized the possibility that some diocesan bishops might proceed to ordain women priests. This motion sought to affirm "continuing relationship as members of Christ within the Anglican Church of Australia," but it acknowledged that relationships both within and between dioceses might be tested and communion diminished if women were ordained as priests. The motion called upon all Anglicans "to demonstrate the life of Christ within our national church as we seek to pursue our unity in Christ despite this possible new difference between us."

While some dioceses, notably Melbourne and Perth, may proceed to ordain women on their own authority, such an action would almost

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certainly be tested by the Appellate Tribunal, the Australian Church's highest court.

Meantime, supporters of women's ordination to the priesthood may try again at the next General Synod of the church in four years.

###

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Hispanic edition Hymnal ready in 1990

DPS 89150

The Episcopal Church is producing a much-needed new hymnal for Spanish-speaking congregations in South and Central America as well as the United States. El Himnario para las Americas will be an affordable Spanish hymnal reflecting both Hispanic and Anglican traditions. The project is the result of a resolution from the 1985 General Convention to the Standing Commission on Church Music (SCCM), which charged the commission to prepare and produce the hymnal in cooperation with the Hispanic Desk of the Executive Council and the Synod of the Ninth Province.

Coordinating the work of assistant editors throughout South and Central America is general editor Roberto Milano. An Episcopal priest, Milano is professor of music and a composer at Inter American University of Puerto Rico.

Invitations to submit hymns and service music have been circulated widely to priests and musicians in Spanish-speaking congregations. Milano stresses how important it is that this hymnal be an inclusive and authentic expression of the wide range of Hispanic traditions and cultures.

Guitar chords and accessible keyboard accompaniments will be provided for each piece in the hymnal. The binding and cover will be made of materials designed to stand up to the various climates of the countries in which it will be used. It is anticipated that the Church Hymnal Corporation will start the initial phases of production early in 1990.

caption for photo

(89150) Serving on the Spanish Hymnal Subcommittee of the SCCM (left to right) are the Rt. Rev. Bernardo Merino-Botero; the Rev. Daphne Hawkes; Dr. Horace C. Boyer; Betty C. Pulkingham; Elizabeth Morris Downie, consultant; and Robert L. Simpson, chair.

###

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Anglican-Roman Catholic commission
struggles with differences

DPS 89151

The seventh plenary meeting of the second Anglican-Roman Catholic International Commission (ARCIC II) met for a week in early September at the Casa Cardinale Piazza in Venice and continued to deliberate on the subject of communion, seeking to establish a degree of agreement on the question of the nature of the church.

"How can you have full communion between these two bodies when one permits the ordination of women and the other does not?" is one question that currently undergirds the dialogue, according to the Rev. William Norgren, ecumenical officer of the Episcopal Church. "We as Anglicans claim that this is possible," he said.

The 24-member commission had before it in Venice a draft statement entitled Church and Communion, including sections on "Communion--Unfolded in Scripture"; "Communion--Sacramentality and the Church"; "Communion--Apostolic Tradition and the Church"; "Communion - Catholicity and the Church"; and "Unity and Ecclesial Communion." In recent years, the commission has focused on the search for agreement on the nature of the church, feeling that those differences actually underlie many disagreements in other areas of doctrine.

"The commission hopes their contributions will affect the future course of dialogue between the two churches," said Norgren. "Both bodies have found it fruitful to record consensus in doctrine and order as they seek to move forward in areas like women's ordination where there are still sharp differences. There is still an immense amount of work to be done," he said.

While some differences persist, consensus has emerged on some issues, such as salvation and the church. The relationships established in the past decade between Roman Catholics and Anglicans mean that "no doubt there will be continued dialogue between us" in spite of important differences. "We do what we can until the day when what seems to be intractable now, can be seen in a new light. Meanwhile, we forge ahead," Norgren said.

DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

Presiding Bishop calls church to celebrate October 1
as Church Periodical Club Sunday DPS 89152

Presiding Bishop Edmond Browning has designated October 1 as "CPC Sunday" and called for parishes to "celebrate" the Church Periodical Club (CPC) and its "service to the church and the world through the printed word."

Browning made these remarks on the heels of his recent visit to Nicaragua, where he was "struck by a new sense of the power of the risen Jesus to give hope in darkness." The Presiding Bishop has affirmed the importance of the CPC, noting that the organization is as relevant today as it was at its founding in 1888: "The need for proclamation of the Gospel of a risen Christ is as true today as it was a hundred years ago."

Volunteers who make up the CPC have sent Bibles, Prayer Books, medical texts, teaching materials, and agricultural manuals to missionaries, teachers, doctors, seminarians, and libraries around the world. According to Eleanor Smith of the CPC, an increasing demand for "more modern materials" has reached the CPC in the past few years. "As a result," says Smith, "we have provided audio-visuals, newspaper subscriptions, devotional materials for the homebound, and large-print texts."

Smith notes that the materials are free to those who request them, and "the labor of collecting and sending materials is provided by the Church Periodical Club's body of 'Christian People Caring.'"

Yet, Smith points out that the CPC relies on individual gifts and memberships and the donations given on CPC Sunday to continue its "servanthood ministry."

Coordinating diocesan efforts in parishes and missions for the October 1 celebration are:

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Province I - Ellin Anderson, Bethel, Connecticut;
Province II - Clareice Bennett, Binghamton, New York;
Province III - Irene Weigel, Middletown, Delaware;
Province IV - Barbara Belik, Louisville, Kentucky;
Province V - Jennie Alsgaard, Saginaw, Michigan;
Province VI - Marilyn Olson, St. Paul, Minnesota;
Province VII - Penny Haas, Overland Park, Kansas;
Province VIII - Leona Turner, Sun City, Arizona;
Province IX - Ruth de Melo, La Romana, Dominican Republic.
(Logo for Church Periodical Club is enclosed.)

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

Committee seeking nomination, for General Convention DPS 89153

In its first meeting of the 1988-1991 triennium, the Joint Standing Committee on Nominations elected officers, evaluated its work during the previous triennium, and planned strategies for nominees for all positions to be filled by the 1991 General Convention, particularly from under-represented groups.

The Rt. Rev. William Frey, bishop of Colorado, was elected to chair the committee. Marlene Evans, Diocese of the Virgin Islands, was elected vice-chair, and the Rev. Canon Roswell O. Moore, Diocese of California, was elected secretary-treasurer.

The committee gave considerable attention to the suggestion form for submitting names that had been extensively revised and improved by the 1988 committee. There was unanimous agreement that the committee must provide clear and realistic descriptions of the expectations in time commitments, abilities, and qualifications for the various positions. The form for making suggestions to the committee will be made available throughout the church and, it is hoped, will serve as a vehicle for providing the committee with the broadest, most varied, and well qualified pool from which to draw nominations.

Any member of the church may propose nominees to the committee, but names submitted are recommendations and not actually nominations. Systematic attempts will also be made to solicit names from diocesan administrative officers, all church-related organizations, and all ethnic groups within the church.

Forms for making proposals may be obtained from a diocesan bishop or from the chair of the committee, Bishop William Frey, Box 18M, Capitol Hill Station, Denver, Colorado 80218. Deadline for the first screening of suggestions will be February 1, 1990. No names received after August 1, 1990, will be considered.

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The committee is expected to submit nominations to the 1991 General Convention for the following positions: Executive Council -- 2 bishops, 2 clerics, and 6 lay persons; Church Pension Fund -- 12 trustees; General Board of Examining Chaplains -- 2 bishops, 3 presbyters with pastoral care, 3 faculty members of theological seminaries or other educational institutions, and 3 lay persons; General Theological Seminary Board of Trustees -- 2 bishops, 2 clerics, 2 lay persons.

Other members of the committee, in addition to the officers, are the Rt. Rev. Francis C. Gray, Diocese of Northern Indiana; the Rev. Dillard Robinson III; Diocese of Newark; the Rev. Barnum McCarty, Diocese of Florida; John K. Cannon, Diocese of Michigan; Pamela Chinnis, Diocese of Washington; John Farquharson, Diocese of Western Massachusetts; Dixie Hutchinson, Diocese of Dallas; and Catherine Saucedo, Diocese of Western Mexico. A third bishop is to be appointed to fill the vacancy created by the resignation of the Rt. Rev. Frank Vest.

The next meeting of the committee is scheduled for March 25-27, 1990, in Orlando, Florida.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

Jeffrey Penn appointed assistant news director DPS 89154

The Presiding Bishop has announced the appointment of Jeffrey Penn as assistant news director in the Communications Office of the Episcopal Church. Penn, 28, was managing editor of Episcopal Times, newspaper of the Diocese of Massachusetts.

A native of Lewistown, Missouri, Penn was graduated magna cum laude from Northeast Missouri State University and received his master of divinity degree from Boston University School of Theology in 1986. During his theological studies, he served as chaplain associate at the university's Marsh Chapel. After graduation, he worked in communications for King's Chapel in downtown Boston, the first Anglican church in New England.

Penn joined the staff of the Diocese of Massachusetts a few weeks after the election of the Rev. Barbara Harris as the first woman bishop in the Anglican Communion and worked with Jim Solheim, the diocesan director of communications, in handling all the press arrangements leading to the consecration last February.

As assistant news director, Penn will serve as managing editor of Episcopal News Service, the weekly publication of the news office sent to over 500 diocesan editors, bishops, and secular newspapers.

"Jeff and I were an effective team when we worked together in Massachusetts so I am particularly delighted that he is able to join the national staff in New York," commented Solheim, who was appointed news director in June. "We look forward to providing some lively coverage of the Episcopal Church during this most interesting time in its life," he said.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

Catholics finance film on life and death
of El Salvador's Archbishop Romero

DPS 89155

Agencies of the Roman Catholic Church in this country have produced a film on the martyrdom of Archbishop Oscar Romero of El Salvador, assassinated in 1980 by a member of a right-wing death squad as he celebrated mass at a hospital.

The film, which will open soon in 30 cities across the United States, was filmed in Mexico on a budget of \$3.5 million. It is the first feature film ever financed by official agencies of the Roman Catholic Church, and the producers are launching a promotional campaign in parishes.

The message of the film, according to producer Ellwood Kieser, is essentially a religious one, "that you can't be serious about belief in God without helping the poor." Whatever political statement the film makes is consistent with positions taken by the United States Catholic Conference, the organization of the nation's bishops, who were among the financial backers of the film, he said. The bishops have consistently opposed U.S. military aid to El Salvador. Although the Vatican is not involved in production or financing, Pope John Paul II prayed at Romero's tomb during his 1983 visit to El Salvador.

The film depicts the conversion of a bookish, conservative priest chosen as a noncontroversial leader for his country's divided Catholic Church. The new archbishop is slowly dragged into the escalating violence when several of his priests are arrested, tortured, and murdered. He is exposed to the incredible suffering of his people, caught in the political cross fire. In several highly charged confrontations with the military, Romero emerges as a powerful spokesman for the innocent victims of the civil war. Raul Julia, who plays the archbishop, is very convincing in portraying the transformation. Although the film contains some graphic scenes of violence, anyone familiar with what is happening in Central America

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will realize it only scratches the surface. In a note at the end of the film, the producers point out that since Romero's assassination another 60,000 people have died in the violence. It is a continuing story, written in the blood of the innocent.

caption for photo

(89155) Archbishop Oscar Romero (Raul Julia) is confronted by Salvadoran soldiers when he attempts to celebrate mass in village church. (credit: Four Seasons Entertainment)

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

Briefly...

DPS 89156

South Africa: Ecumenical board investigating 'informal repression'

The South African Council of Churches has set up a 12-member "Independent Board of Investigation into Informal Repression." In its founding statement, the board says the "socio-political crisis" in South Africa has resulted in an escalation of violence, particularly directed at what is "perceived as resistance or opposition groupings." Among many cases, the board cites the bombing last year of the building housing the council and other church bodies. It notes that, though many of the incidents are reported to police, "in the overwhelming majority of cases, no criminal prosecution has resulted."

East German church leaders criticize those who are leaving

Church leaders in East Germany are pleading with citizens not to leave for the West. In a message read from pulpits on September 10, the churches argue that "our society needs every person with his gifts and abilities" and society suffers "in many ways and is poorer when people withdraw and leave." The new Roman Catholic Bishop of Berlin asked if those who leave are "following Christ's way or their own way" and stressed the responsibilities Christians have "for the society in which they live." The churches say the lack of changes in East German society is responsible for the exodus, and they are appealing to the government for more openness and trust at all levels of society.

El Salvador: 'chain of hope' enters new phase

About 500 women assembled at the University of José Siméon Canas in San Salvador marking the end of the 10-week first phase of an ecumenical "chain of hope" that saw more than 40 women from a score of

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countries in North and South America and Europe visit war-torn El Salvador. Aim of the effort was to show support for Salvadoran women who suffer because of the civil war and government repression. Organizers are considering how to continue the chain of hope in the future.

World Evangelical Fellowship critical of BEM document

The executive committee of the World Evangelical Fellowship (WEF) has approved a 19-page response to the 1982 ecumenical text on Baptism, Eucharist, and Ministry (BEM). The committee says it is "somewhat disquieted that the suggested standard for measuring BEM and our own traditions is the faith of the church throughout the ages and not the Holy Scriptures themselves." The response adds that while most of the WEF constituency would "gladly recognize the applicability of many individual statements" in BEM, "virtually all would find difficulty subscribing to the whole, primarily because of the emphasis on sacramentalism, which most of us find unwarranted by Scripture."

South African Anglicans discourage Afrikaaner national hymn

At its Provincial Synod earlier this year, the [Anglican] Church of the Province of Southern Africa (CPSA) passed a resolution discouraging the use of the official South African anthem, "Die Stem," on grounds it "does not place God above all," but rather "encourages people to place their country before God." The synod also noted that the anthem, which is rooted in the tradition of white Afrikaaners, "has not been accepted by the majority of the people of South Africa." It urged instead that "Nkosi Sikeleli Afrika" ("God Bless Africa") be sung in CPSA institutions "at major occasions and festivals."

Lutheran-Reformed Commission says separation 'unacceptable'

A report released by the international Lutheran-Reformed Joint Commission in Geneva asserts that Lutheran-Reformed separation "is no

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longer acceptable." The report, Toward Church Fellowship, has been published by the cosponsors of the four years of dialogue -- the Lutheran World Federation and World Alliance of Reformed Churches. The joint statement contains a recommendation that Lutheran and Reformed bodies declare that "the condemnations pronounced upon one another in former times are no longer to be regarded as applicable in today's situation," and to establish "full pulpit-and-altar/table fellowship, with necessary mutual recognition of ministers ordained for word and sacrament." The report calls for its recommendations to be implemented "in ways consonant with our commitments to other churches in the larger ecumenical movement." A recent meeting of the executive committee of the Lutheran World Federation has already gone on record to welcome closer links between Lutherans and Anglicans, including steps to realize full communion among Anglican and Lutheran denominations.

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Canadian primate attacks 'out of communion' claim

Anglicans who declare themselves "out of communion" with those who support female bishops are on dangerous theological ground, said Canada's Anglican primate in his opening address to the General Synod of the Anglican Church of Canada. The Rt. Rev. Michael Peers asserted: "The communion with each other we have in Jesus Christ can never be destroyed by human action." The statement appeared to respond to a declaration by the Bishop of London, the Rt. Rev. Graham Leonard, who has declared himself "out of communion" with Barbara Harris, suffragan bishop of Massachusetts, and with the Episcopal bishops who participated in her consecration last February. In his address, Bishop Peers reaffirmed the Canadian decision in 1976 to ordain women, and a 1986 statement of principle by Canadian bishops agreeing with the consecration of women as bishops (none has as yet been elected). A church led by bishops who have the "fullness of God's gifts in both men and women" offers a true understanding of

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biblical community, Bishop Peers said. "I do not think of Boston so much as a break with catholic tradition as a development of that tradition in a way that is fundamentally true to the nature of apostolic ministry," he continued.

Christainity is world's largest religion

According to figures released in the latest Annual Statistical Table on Global Mission, Christianity is the world's largest religion, with 1,721,655,700 followers, or 33.1 percent of the world's population. Islam comes next, at 17.5 percent, while nonreligious people number 16.4 percent. Religions such as Hinduism (with 13.3 percent) and Buddhism (with 6.1 percent) still have a substantial following although they do not set out to gather converts. The survey also reveals that Christians have room for improvement in the area of stewardship. Although they earned a combined annual income of \$10.720 billion (averaging \$6,250 each), giving to churches and other Christian causes was less than 1.8 percent of their income.

People...

The Rt. Rev. Rogers S. Harris was installed as Bishop of Southwest Florida in an investiture service on September 9 in the Cathedral Church of St. Peter in St. Petersburg. Bishop Harris, 59, was previously suffragan bishop of the Diocese of Upper South Carolina from 1985 to 1989. Ordained deacon in 1957 and priest in 1958, Bishop Harris holds degrees from the University of the South in Sewanee, Tennessee, and Virginia Theological Seminary. He has been committed to evangelism and to social ministry and active in Cursillo, which promotes spiritual growth within small groups of believers, and in Kairos, a prison outreach program. He is a member of the theology committee of the House of Bishops and a trustee of the University of the South. Bishop Harris succeeds Bishop E. Paul Haynes, who died in May 1988.

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Nancy Axell, chair of the Task Force on Total Ministry and former lay academy dean from the Diocese of California, served as Presiding Bishop Edmond Browning's representative to a Laity Exchange network conference at Bad Boll in West Germany and the 23rd Deutscher Evangelischer Kirchentag (Church Day). Axell accompanied nearly 150,000 people for the five-day gathering at Olympic Stadium in Berlin to explore the theme "Our Time in God's Hands." She reports being profoundly struck "that so many people, mostly under 40, were concerned about the destiny of their society and the physical environment."

The Rev. Tanya Vonnegut Beck has become the first woman priest serving in the Diocese of Southwest Florida. Beck, previously priest-in-charge at St. Luke's in Shelbyville, Indiana, and human relations director of the city of Indianapolis, has functioned as a deacon since her recent move to Florida to accept a job as chaplain of St. Paul's Episcopal School in Clearwater. Ordained a priest in the Diocese of Indianapolis in 1977, she was accepted as a priest by the Rt. Rev. Rogers S. Harris in one of his first official acts as Bishop of Southwest Florida. His predecessor, the late Bishop E. Paul Haynes, opposed the 1976 ruling that permitted women to be priests in the Episcopal Church.

Episcopal Church Sunday school students from Massachusetts and New York won the top prizes in the 20th annual essay contest sponsored by Church Life Insurance Corporation. Students from nine Middle Atlantic and New England states submitted essays on the subject: "What can I learn from great Christians of the past that will help me today?" Pettlyn Job of Emmanuel Church in Brooklyn, New York, was awarded the \$150 first prize in the senior category. Mollie Zeigler of St. John's Grace Church in Buffalo, New York, won first prize in

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the grades 7-9 division, and Frances Abbot of St. James' Church in Cambridge, Massachusetts, was judged best essayist in the grades 4-6 group.

The Rev. Emily Gardiner Neal, deacon and president of the Episcopal Healing Ministry Foundation, has been disabled by an arterial embolism. A press release issued by the foundation states: "It will be necessary for Mrs. Neal to receive private, skilled nursing care for an indefinite period, during which she will be unable to continue her ministry through the foundation." Neal's ministry began over 30 years ago with the publication of her first book, A Reporter Finds God Through Spiritual Healing. Over the years, she has led healing missions in churches of many denominations throughout the United States and abroad. In 1987, she was named president of the foundation, established to promote a broadened practice of the sacramental healing ministry throughout the church.

The Rev. William C. Hibbert represented the Episcopal Church at the National Partners' conference hosted by the Boy Scouts of America. A highlight of the conference on August 4 was a tour of the 12th National Scout Jamboree at Bowling Green, Virginia. More than 30,000 scouts and leaders from every state camped together under the banner, "The Adventure Begins with America's Youth." The Episcopal Church operates 1,227 Boy Scout units, with 35,809 members. Representatives from 38 national organizations met in conference and discussed issues of mutual concern including hunger, illiteracy, drug abuse, child abuse, and youth employment.

Laurie Boone, head of All Saints' (Episcopal) Day School in Carmel, California, has been chosen as one of the five 1989 recipients of the prestigious National Distinguished Principals Award from the National Association of Elementary Schools (NAES). Boone, who has

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served as head of All Saints' School for 13 years, received national recognition among Episcopal educators for her foundational work leading to the recent publication Church/School Relations Workbook. The publication examines the purposes, roles and responsibilities, and canonical structures of Episcopal schools. A newsletter released by the National Association of Episcopal Educators commends Boone for her work at All Saints' School and describes her leadership as "exemplary," embodying "a ministry of empowerment."

Ties between European Jews, Roman Catholics suspended

The controversy surrounding a Carmelite convent at Auschwitz has resulted in the suspension of ties between Jewish groups and the Roman Catholic Church. The European Jewish Congress, representative of Jewish groups in 17 nations, has endorsed suspension of formal contacts with the church over the dispute, which has revived charges of lingering anti-Semitism in Europe.

"At issue is the word of the church," said Theo Klien, leader of the French delegation to the European Jewish Congress. Klein, former president of the congress, helped negotiate a 1987 agreement with Catholic representatives to remove the Carmelite convent. He reported that there was no dissent among the Jewish groups to suspend contact with the church.

The congress further adopted a resolution urging swift removal of the convent and said it hoped "that the hitherto fruitful Jewish-Catholic dialogue, strongly affected by the situation, will not suffer lasting damage."

"Auschwitz itself is holy ground," added Lionel Kopelwitz, current president of the congress. "It needs no memorial of any sort to any faith. It is soaked in the blood of all those who died." Jewish groups have protested the Carmelite convent erected on the site considered the central symbol of the Nazi genocide against European Jews. A 1987 accord negotiated in Geneva between international Jewish

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groups and Roman Catholic prelates agreed that the convent should be removed by February 22, 1989.

A recent statement by the Polish primate, Jozef Cardinal Glemp, calling the Geneva agreement offensive and asserting that it was not negotiated by "competent people," has served to increase tension between Catholics and Jews and among Catholics themselves. Two French cardinals and a Belgian cardinal who signed the 1987 agreement have rejected Cardinal Glemp's stance.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

Where there's a vision there's a way

DPS 89157

A Mississippi parish responds to medical needs in Honduras
by Jeffrey Penn

Members of St. John's Church in Ocean Springs, Mississippi, recently loaded over 10,000 pounds of medicine, medical and dental equipment, and summer clothes worth \$380,000 bound for three Honduran clinics. The volunteers who loaded the truck were only one part of a remarkable partnership between the national Episcopal Church, a local parish, and a group of people in need.

"I am always invigorated by the trip to Honduras," said the Rev. Alfred Mead, rector of St. John's, just off a return flight. Mead traveled to Honduras to meet the shipment of supplies to guarantee they would reach the proper destination. "The truck had been delayed a couple of times," he remarked. "Each day I would get an update about where the truck was and whether it would arrive on time. We had to wait it out."

Mead's concern reveals an urgency that drives the entire Honduras project. Four clinics are in desperate need of supplies. "The clinics are designed to alleviate malnutrition, particularly among pregnant women and newborns," Father Mead told the local newspaper in Ocean Springs. "The mortality rate there is incredibly high, and clinic conditions are inadequate at present."

The supplies will be distributed between three medical-dental clinics benefitting the poor in Honduras; at Siquatepeque, Omoa, and LaCeiba. A fourth receiving point is El Provenir, a Honduran cooperative farm owned jointly by the Roman Catholic and Episcopal churches.

Mead is trying to raise \$40,000 to build a new clinic in LaCeiba. "I follow the saying, 'Americans should be on tap but not on top.' The clinic should be built by the people and owned by the

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people," he said. "The current clinic at LaCeiba is literally in a chicken coop," he said. "The other two clinics are in corners of parish halls."

Visits bring fresh commitment

Mead's passion is clearly the leaven that has raised the consciousness of the 500-member St. John's parish. "Father Mead has been working with Central American concerns since the late '70s," reports Lois Hedges, parish secretary. "He started out by reporting on the conditions down there and was able to get parishioners interested in the project." Hedges estimates that as many as 10 members of St. John's have made a trip to Honduras and that they have all returned "more committed and invigorated."

Hedges is responsible for much of the paper work to support the Honduran project. She makes some of the telephone contacts and carries on written correspondence that supports the program as well as maintaining the list of contributors that finance the operation. She also locates supply clergy when Mead is visiting in Honduras.

Hedges admits that "sometimes there has been a little resentment on the part of a few St. John's parishioners when Father Mead is away." However, she continued, "it's not hard to find priests to fill in -- and people come to understand that Father Mead is doing ministry."

One of Hedges's responsibilities has been to order medical supplies. The recent shipment had started out as an order for \$2,000. When the order arrived with almost \$380,000 worth of supplies, at first Hedges thought there had been a mistake.

There wasn't. The Presiding Bishop's Fund for World Relief of the national Episcopal Church had paid for the additional amount. "We realized that St. John's had a marvelous program going," said Bishop Furman Stough, senior executive for mission planning and deputy of the Presiding Bishop's Fund. "They had set up the framework to deliver the supplies more effectively than we could, so we decided to piggyback on their work."

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Bishop Stough describes the Honduras project at St. John's as "authentic ministry at the grass-roots level. They are a wonderful example of how a local parish has expanded its world view beyond itself." He pointed out that the national church can support such programs: "It's one of the benefits of our system that we can support a program with the resources it needs to do its ministry." He sees the Honduras project at St. John's as an example of a partnership that should be encouraged throughout the church: "I hope such ministries will spring up in other places--I can't rave about it enough."

Mission beyond the parish

Involvement in the Honduras project is only a part of a larger picture of St. John's commitment to help people in need. The parish, situated in Ocean Springs just across the river from Biloxi, participates in a local ecumenical food pantry and soup kitchen as well as a clothing distribution operation. This involvement does not come without some resistance, however: "We still have people asking, 'Why should we send money to a foreign country when we have our own problems right around here?'" Lois Hedges reports.

To this, Father Mead is ready to respond. "This is not an either/or situation--it's a both/and. We do take care of problems around here," Mead reminds skeptics. "Honduras is the second poorest country in this hemisphere," he notes. "People there are lucky to have a \$900 annual income. We're not talking about any kind of safety net down there--there's no net at all."

"The mission beyond ourselves is one of the most important things that have happened in the parish," Mead asserts. "It has united the parish in a way that I never could have. At best, you could call me an instrument in whatever success the program enjoys. The real credit belongs to the Holy Spirit," says Mead.

Mead has also experienced personal growth along this mission journey. Though he sometimes grows weary of the tremendous responsibilities facing him, "It is the challenge of the Gospel" that

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keeps him going. "My wife and I have learned the difference between wanting and needing. We have had to take a close look at our own values. Our involvement in Central America has taught us to appreciate what we have," Mead says.

A former Navy man, Mead just finished reading a book on Central American foreign policy that is critical of U.S. involvement in the region. "Our foreign policy in Central America has been an unmitigated disaster. The quicker we get out of Honduras, the better," he contends.

Mead and the members of St. John's parish could agree that an appropriate involvement in Central America--and one consistent with the challenge of the Gospel--would be helping the poor and oppressed improve their lives. Because they were so clear about their own sense of mission and the needs of others, they were able to find the kinds of allies and resources to make a difference.

Jeffrey Penn is the new assistant news director for the Episcopal Church.

caption for photo

(89157) Volunteers from St. John's Church in Ocean Springs load truck with supplies for three Honduran clinics. (credit: Herb Welch/Sun Herald)

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

Job Opening:

Editor of Episcopal Life

DPS 89158

This position provides editorial, production, and advertising management supervision to produce, within the context of a national communication strategy, a national publication known as Episcopal Life. This product must be consistent with the vision and policy of the Presiding Bishop, General Convention, Executive Council, and advisory board. The editor will direct the process for shaping and refining Episcopal Life in order to produce a print vehicle that is intended for all Episcopalians and that complements the role of diocesan and Church Center publications.

To ensure editorial consistency, this position coordinates the development and production of Episcopal Life with the directors of the News, Electronic Media, Publications, and Production departments of the Communication Unit. Moreover, the editor must maintain close communication and cooperation with communication partners and other constituencies in order to test, refine, and improve editorial policy and content.

In cooperation with the treasurer of PECUSA and her staff, the editor provides leadership in the management of an efficient and sound business plan. This includes fiscal control as reflected in the effective observance of the program budget as well as the planning and implementation of a circulation and marketing strategy to work toward the goal of placing Episcopal Life in every Episcopal home.

All serious candidates must possess significant experience in the management of the editorial, production, and advertising concerns of an important publication including fiscal planning and business strategies. Moreover, the successful candidate will also possess considerable working knowledge of the Episcopal Church and its polity.

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DPS 89158/2

Renumeration includes a starting annual salary of \$42,929 to \$48,295 and an excellent benefits program. To apply, please forward a letter of interest, a copy of your resume, and the names and addresses of three professional references on or before October 15, 1989, to John E. Colon, Human Resources, The Episcopal Church Center, 815 Second Avenue, New York, NY 10017-4594.

(Closing date for applications is October 15, 1989.)

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